1: Garnett B-4, 5 (ca. 1880) 1891
MA11 Kurd MA11

CHAPTER I.

KŪRDISH WOMEN: THEIR STATUS AND OCCUPATIONS.

THE Kūrds are to be found scattered all over the 101
Eastern Highlands of Asia Minor, from the Taurus to the Caucasus, as well as in Kūrdistan proper, where the population is equally mixed. Under the name of Kūrd, however, two distinct races are included, who form as great a contrast to each other in physiognomy as in character and manner of life. The one 181
race is nomad, warlike, and full of vivacity, the other 142
is agricultural, pacific, and not remarkable for intelligence.[1] The features of the peasantry are much softer and less pronounced than those of the tribesmen, who have long and rather aquiline noses, prominent foreheads, keen, deep set eyes, generally black, but sometimes grey, or even blue, small mouths, and pointed chins. Their step is firm, their bearing proud and dignified, and at the first glance one sees that they are the lords of the country.

The Kūrds generally are strong, healthy, well- 181
built people, and in spite of the inequalities of 142
climate of the country they inhabit, live to a good 164
old age. The children are clear-skinned, rosy-

[1] The Turkish proverb, "Stupid as a Kūrd," applies only to the peasants of this nation.

1: Garnett B-4, 5 (ca. 1880) 1891
MA11 Kurd MA11

172 164 181 cheeked, hardy, lithe and active little creatures, and the young women—in the Taurus especially—are said to be models of physical beauty. Mr. Millingen gives the following glowing description of one among the many handsome girls he saw during his residence among these freebooting highlanders: "Her complexion gave me an idea of what must have been the bloom of the forbidden apple of the terrestrial Paradise. Her eyes, of a dark chestnut, shone like brilliants through the veil of her thick, long eyelashes, while nose and mouth were perfect in their delicacy of shape. Though the garments she wore were not of a superior sort, yet through their folds her graceful form could be detected. But what above all contributed to make her really charming was the calm, simple, and, so to say, infantine air which distinguished her countenance and the whole of her demeanour."[1]

173 Some Kūrdish families in Boktan and Hakkari claim descent from the Ommeyīde Khalifs, and some travellers are of opinion that the tribe of the Rowadi, to which Saladin belonged, may possibly be the same as the modern Revendi, or Rewendi. The chiefs of the Bebbeh clan confidently affirm that they have in their veins English blood from an ancestress called Keighan, the legend concerning whom will be found in a subsequent chapter.[2] Less mythical, perhaps, is the story of the company belonging to the Second Crusade (1147-49), who wandered in a north-easterly direction from Syria, and not being

[1] *Wild Life among the Kūrds.*
[2] See p. 174.

4: Hansen E-5 (1957) 1961 MA11 Kurd MA11

Fig. 1. Village aristocracy. Married women fetching wine leaves. Serkan.

and chins ..."[18]. However, he goes on: "The women of the richer classes living in towns, remain in the harems of their husbands or fathers, and veil when they go abroad"[19]. He thus distinguishes between conditions in towns and villages. He further adds— "... but I regret that it is little in my power to follow them into their privacy, and describe them in their domestic duties"[20], in which he shares the fate of all male investigators visiting Islamic areas.

Concerning the position of Kurdish women in Persia, Bleibtreu, 1894, writes: "Die Frauen tragen keinen Schleier und geniessen mehr Freiheiten als bei den meisten andern morgenländischen Völkern"[21]. The same is repeated by Rambout 1947; "La femme est considérée chez les Kurds, comme l'égale de l'homme. Elle n'est pas astreinte à porter le voile"[22]. Soane maintains that the veil is quite unknown among the Kurds[23], that "the wife has a remarkable freedom", as "the women are practically as free as in any European country except that they do not go to the bazaar"[24]. In the same way he stresses that the Kurds in central and southern Kurdistan give the wife "a manlier treatment ... than is seen among Musulman races"[25]. He furnishes similar information when he says: "The Kurds treat their womenfolk with much more respect than do most Mohammedan races. Only the chiefs

4: Hansen E-5 (1957) 1961 MA11 Kurd MA11

562 keep their wives in seclusion, and this practice has quite recently sprung up being due to Turkish influence ..."[26]. And Edmonds writes: "Many travellers before 1914 recorded their impression that Kurdish women enjoyed in general a good deal more freedom than their Arab, Turkish and Persian [595] sisters"[27]. In regard to marriage and the polygyni sanctioned by the Coran and known in other Muslim areas, Soane[28] declares that: "The Kurd from north to south is monogamous" adding:[29] [834] "free intercourse between the sexes is the rule, and the result is a large number of love marriages ...". [581] It is fact that the individual Kurdish woman of the upper class has, in situations difficult for the Kurdish people, sprung into the limelight, which seems incompatible with the view adopted con-
195 cerning woman's restricted possibilities of action in Muslim areas, but may possibly be due to the
562 prominent position of their families[30]. Khanem Osman Pasha, Lady Adila of Halabja[31] of the Ardalan
565 Vazir family, married to Osman Pasha of the Begzada family, is the best known case. Her husband, towards the end of the Turkish period, was made the *qa'im maqām* in Halabja. Even whilst he was alive all effective authority passed to his wife. In 1910 Major Soane lived as a servant with her son, Tahir Beg, after Soane had accepted Islam in 1906 and, under the name of Mirza Ghulam Husain Shirazi, travelled in these areas in disguise. Later, under the British mandate after 1918, it was she, now a widow, with whom the British political officers negotiated. Her personality must have been

Fig. 2. Village aristocracy. Married woman at the garden basin. Serkan.
Fig. 3. Village aristocracy. Married woman making cigarettes. Serkan. (See p. 18).

[562] [516] [291] [531] [301] [296] [142]

4: Hansen E-5 (1957) 1961 MA11 Kurd MA11

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Fig. 4. Peasant woman baking bread on circular iron sheet. Balkha. (See p. 45).

a very strong one as she was definitely in opposition to Sheikh Mahmud of Sulaimani, head of the holy family of Barzinji sheikhs[32], and the representative of the dream of a free and independent Kurdistan. Lady Adila died in 1924 during the British mandate period. Her grave, which I visited at a burial ground near the village of Abebaile, some distance from Halabja, was in 1957 deserted and neglected. My interpreter told me that it was in accordance with Lady Adila's own wish that her grave was neither marked nor maintained, but added that people drove sheep and goats over the grave, and that, altogether, there was but little sympathy for the memory of Lady Adila of Halabja, an attitude that appeared to be shared by my interpreter, who, on another occasion, referred with the deepest veneration to Lady Adila's political opponent Sheikh Mahmud, as the real ruler and *malik* (king) of Kurdistan.

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Whereas Lady Adila thus cooperated with the British mandate authorities at the beginning of the twenties, another prominent woman, Hafsa Khan, cousin of Sheikh Mahmud and married to his brother, Sheikh Kader, arose in the opposition circles of Sulaimani. She was sufficiently wise to accept

4: Hansen E-5 (1957) 1961 MA11 Kurd MA11

175 562 565 responsibility for a group of British officers which had been taken prisoner by her cousin and brother-in-law, Sheikh Mahmud, during the disturbances in that town in 1919. The wisdom of this was demonstrated shortly afterwards when Sheikh Mahmud was captured near the Bazian Pass and, on account of her behaviour, a sentence of death passed upon him was reduced to imprisonment for life[33], which later was rescinded.

Another prominent Kurdish woman, Fatima Khan, is referred to by Edmonds[34]. After her husband's death she administered his estate which comprised eight villages. Elected by the inhabitants [622] of the villages she negotiated, although a woman, with the government authorities.

562 114 The information available from various male authors can be summed up as follows: The Kurdish woman is said to possess a far freer position than is the case in other Muslim areas. She does not veil, except in towns and urban surroundings. Monogami prevails. "Love marriages" can occur.

Below I shall describe the extent to which this information tallies with my personal experience as a woman amongst Kurdish women in Southern Kurdistan.

Fig. 5. Peasant woman crushing wheat in a revolving grinder. Tegawra.

[142] [516] [252] [291] [412] [415] [302]

4: Hansen E-5 (1957) 1961 MA11 Kurd MA11

appeared more important than the private life of the individual or the married couple that a reception room for male guests should be maintained in such wise that they could come and go without being seen by the women of the house.

WOMAN'S ACTIVITIES IN THE HOME

The activities of Kurdish women comprise the following eleven categories: Baking of bread, treatment of milk, making of tea, cooking, fetching water, collecting fuel, treatment of grain, washing up, washing and ironing of clothes, cleaning the house, and making beds. They rise at about 5 a.m., relax or sleep during the middle of the day, and go to bed between 11 and midnight.

Baking of bread. Kurdish bread consists of circular pancakes, *nân*, of the thinness of paper, about 50 cm. in diameter, crisp when new, so soft later that it almost resembles wash leather[31]. The dough, *hawê*, is prepared from wheat flour, *dêf*, sifted through a round sieve, water, *âw*, and salt, *xwê*. It is kept in a sack or bag, *xîr-dân*,[32] of knotted or woven material (E. 2357). Yeast is not used, and when the dough is prepared it is immediately ready for use. It is kneaded in a large, flat, circular copper dish tinned on the inside, with an edge about 10 cm. high. The dough is loosened from the dish by the help of a flat iron spoon, (E. 2265) about 23 cm. long, the handle of which ends in a loop. The dough is formed by hand into lumps, *gawek*, about the size of a clenched fist, which are laid out, often on a plastic cloth, for later use. The forming of the dough is done in two ways; the one chosen depending, so far as I could discover, on whether the baking was to be done in a jar-shaped earth

Fig. 32. Baking. Dough sheet is placed upon baking pillow. Topzawa.
Fig. 33. Baking. Dough is rolled out upon baking table. Topzawa.

4: Hansen E-5 (1957) 1961 MA11 Kurd MA11

HOUSEHOLD ACTIVITIES IN RELATION TO FOUR FEMALE ENVIRONMENTS

565 512 462 592 852 [234]

Village aristocracy. In Topzawa the baking of bread takes place about three times weekly in the home's earth oven. This is attended to by three women at a time, mother, daughter and servant girl, or mother, daughter and a neighbour, who in addition also did her own baking in order to utilise the oven's capacity.

Goats, sheep and cows are milked by mother and daughter so long as the cattle return home in the evening. When, in the summer, the sheep and goats are handed over to the care of the village shepherd, the servant girl goes out to the mountains twice a day, at about 11 a.m. and 5 p.m., with the other women of the village to meet the shepherd and his charges. *Mâst* is made daily in the home. Butter is churned every morning. The churning sack is hung up on a beam in the cookhouse or on a beam

[252]

Fig. 18. Woman crouching before the fire. Topzawa.

[516] [192] [291] [415]

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Fig. 42. Village ceremony. Married women's dress, front and back. Tegueste.

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The clothing elements connected with labor (the black lace veil and the black silk), do not enter into the dress scheme of the village ceremony within the village area, but become obligatory when transferring from a village to an urban milieu, visiting, say, Tenerife or places further distant like Madrid and Miami.

[5,5]

The ordinary peasant environment. Here also dress consists of the specially Guanche elements, that is a trouser-little coat with a head veil only for the unmarried women and the turban and its accessories for the married. (In the provincial town of Tacoronte or Icod, but the whole shift was covered with silver coins (E. 2002) and from it a neck and shoulder veil). The difference between the dress of the village ceremony and the plain peasant wrapper did not lie in the form or number of the garments but in their colour and material. The clothing of the peasant woman was mainly composed of homespun cotton material of strong, dark colours. Whereas the head cloths in villages like Tegueste and Tacoronte are mainly white, sometimes turquoise, the predominant colour in the village of Icod is vermilion, and in Moya Buenos black, navy oil, and dark colours. Here the turban arrangement is particularly large and the crown of the cap is covered by a big silver shell[7]. During work at Tegueste the Icod

[illegible]

[illegible]

[illegible]

[illegible]

The following is typical of the elaborate urban environment:

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Beauty culture. Women's hair is not shaved on the side of the head in line with the mouth. Other women in the two village environments and in the southernmost urban settlements wear their hair long, plaited in six strands[illegible] together of plaits. The coming off of the side hair has led, in the case of the younger women of the village environment and all women in the urbanized urban settlements to cutting it all round the head so that the south-southern the European-American bobbed hair of the 1960s. Kurdish women's hair is curly and looks as if it were permanent waved, but it never was any women go to the hairdresser. The women use both other's hair and that of their girls. Women's hair is black, but sub-blonde or blonde is not unusual in the case of small girls. Women often dye their hair red with henna[illegible]. The growth is a somewhat scanty one. This is done in the case of young people with children for aesthetic reasons. On the other hand the grey hair of age is concealed by the aid of a double dye. The hair is then dyed red with henna produced from the dried, pulverized leaves of *Lawsonia alba (henna)*[illegible], which is brought to the city in Dura bags ready for use (E. 2344). It is then dyed green with indigo (*Indigo fera spp*). After Di'baana, during which time the head is wrapped in a cloth, the hair becomes the desired sub-black, rather heavy colour[illegible].

Henna is also used to stain the soles of the feet, the palms of the hands, the toes, and the palms of the hands and finger tips[illegible]. This staining I only saw occurred in in the two village environments. Within the village environment this form of beauty culture is gradually becoming engaged in a struggle with European-American nail varnish which the henna can be purchased in the city and has also found its way to the villages. Nail varnish of whatever hue serves to emphasize the whiteness of the skin. The henna dye takes it. Use of these both results in a more unfortunate meeting between East and West, particularly when the henna dye gradually fades without a very time appearing completely, while the nail varnish peels off, as varnish whatever is not apparently resistant to, giving a very unsightly effect.

[illegible] Beauty aids also include eye make-up. Kohl, that is to say powdered antimony (E. 2355), kept in a small brass bag, *kohlah* (E. 2354). Eye make-up is removed by with a small wooden stick, about 6 cm. long, *kohlah* (E. 2354-c), which is packed over the lashes, the eye being kept closed[illegible].

Precious cosmetics could be bought in the city at Sulaimani, in the big store, Grand Bab, and similar shops in Baghdad. A large flat silver beauty box belongs in the possession of urban women-owners. A bride coming from Sulaimani to a Kurdish village urban will be very dedicating, but this is only practised on special occasions.

[illegible] Tattooing[illegible], on the other hand, must be considered as belonging to the more permanent forms of beauty treatments. Though it was not practised among the Kurdish women I had an opportunity of observing. Tattooing consists of single or groups of spots round the mouth, a bride across the mouth, spots on the forehead, on the back of the hand, the lobe or between the breasts. It was said that tattooing was performed with an ordinary sewing needle dipped in a paste of lye (*sodium carbonate*) or soot (*black soot paste*)[illegible].

Fig. 10. Left: man's dress of Sorannian type. Right: man's dress of Sulaimani type.
Fig. 11. Man's dress of Sulaimani type. The funnel-shaped cuffs of his shirt are visible round the arms.

The elements of man's dress. Similar as I had an opportunity to study it, man's dress in Southern Kurdistan presents a less complicated picture than woman's. However, man's dress also contains special Kurdish and foreign elements. The genuine Kurdish male dress is a trousers ensemble. Two types can be distinguished, each connected with a geographical area. The one was typical of the Sulaimani region, the other of the district around Sorannian.

Kurdish shirtsleeves. Shirt, *kraw*, (S. 2310) is made of plain, white cotton material. Its cut is a rectangular poncho-without-a-hole, 3.00 m. long and a span of 1.00 m. Open in the front, it is fitted with a low collar. The shirt's breadth over the shoulders is 0.47 m. Two sleeves, 0.20 m. long and 0.20 m. wide, are attached to the shirt at acute angle. These sleeves terminate in funnel-shaped cuffs, like those known in Syrian male dress[1]. The cuffs prolong the arm by 0.30 m. and hang down 1.10 m. Big long gussets exactly the same as the sleeve of a woman's blouse. Just as with the woman's dress, these funnel-shaped cuffs are drawn over through the gussets worn above the shirt, and wound around

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[illegible], an old Kurdish resident.

[illegible]

[illegible]

[opposite p. 14 ... daylight]

10:Johnson G-3 (no date) 1940 MA11 Kurd MA11
Iraq

197 habitat. Voices developed to shout from peak to peak across intervening valleys acquire inflexions to accentuate or suppress the echo of certain sounds, which can never be imitated by the plainsman.

162 There are about half a million Kurds in Iraq, a figure which represents only a fraction of the race; Turkey holds some three million and Iran at least one million. In the last-named country a reliable estimate is difficult to obtain owing to the widely separated areas reached by wandering tribes. Apart from those in the north-west, the mountainous country on the western border is peopled by Kurds as far south as Luristan. The north-eastern province of Khorasan also holds some Kurdish tribes; while certain tribes in Baluchistan may also be of Kurdish origin.

619 From the time when groups of Aryan-
186 speaking families settled in secluded valleys until the present century, Kurdish tribes were cut off from each other and from the outside world by their mountains and by the fighting spirit of their primeval ancestors, who each regarded his own particular valley as his house, and any newcomer as an enemy who must be killed before he himself was overwhelmed. When man began to keep flocks and herds for domestic uses, the tribal exclusiveness was exaggerated by the need to prevent outsiders from sharing the limited areas of good grazing available among the rocky hills.

619 Intermarriage within the tribe has en-
• 142 hanced physical resemblances to such an extent that in many cases it is possible to distinguish a man's origin by his face as well as by the way he wears his headgear and his dialect. But there is no sign of this close blood-relationship having caused physical degeneration. The Kurd has been truly described as having the highest physical development of any race in the Middle East.

187 I have on occasion been out shooting with a Kurdish chief on the wrong side of seventy years of age, who rode a horse and

10cJohnson G-3 (no date) 1940 MA11 Kurd MA11
Iraq

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A Kurdish agha, or chieftain, from Rawandiz. Short and stocky, he has the gait of a man who was able to ride before he could walk

[A 387 (C)]

28: Kappen D-S (1929-30) 1822 MI Middle East MI
GREECE EH1
EGYPT MR1
KURDS MA11

G
E
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alen origin.—This 73 index people may be represented in ancient Hellas by the 73 index peak. They may have been more numerous in Crete than in the mainland of Greece, as the average index with the ancient Cretans according to *Duckworth* is no more than 73.4[1]) (65% of the Minoan skulls being dolichocephalic, 26% mesocephalic and the rest brachycephalic).—

The mesocephalic (76) skull index group—more numerous in ancient Greece?) than in Crete—, may have been a different race, the more so, as according to *Furst* their burial places were also different. It is, however, very difficult to say what race this was, as on one hand the 76 skull index peak is also very outstanding with the Phoenicians (and Syrian Bedouins) and on the other the living head index corresponding with this index (between 77 and 78) occurs with the mesocephalic group of the Kurds and the corresponding North Persian Iranians.—

Looking for pictures of old Minoans Dr. *Frankfort* called my attention to a similarity between the Minoan "Amazon" (c.f. *Hall's* Aegean Archaeology Pl. 14) and one of *Von Luschan's* Kurds. *Zalmoxis* compared the Minoan Cup bearer to Philistine pictures. On the other hand the profile of this cup bearer resembles still more pictures of Syrian Bedouin types in my possession.—

So the Iranian (Aryan) and Phoenician relations with the mesocephalic old Cretans and old Hellenic populations is still an open question?).—

As far as concerns the subbrachycephalic invasion in Greece (and Crete) which, according to Archaeologists started with the Achaean invasion, but since has continually increased, there seems to exist little doubt that it brought chiefly subbrachycephalic Caucasians to this country. This may also explain Homer's frequent allusion to fair hair and blue eyes with the Achaeans. They may have entered Greece both from the North (Danube district) and via the Ionian islands.

1944
1944

According to *Elliot Smith*[4]) and *Gunther*[5]) the Achaeans formed part of a larger Ionian stock.

A later invasion was the Dorian (± 1200 B.C.). *Pindaroos*, *Homer* and *Cassos* agree that the Dorians came from the North, probably from Epirus or further North (Cassos) from the Hellenic regions. *Homer* is inclined to

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1) According to *Homer* a little higher.

2) As far as concerns Iranian elements in Greece we also have to think of the manifold historical relations with Persia.—

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1952

3) The question may even arise if there is any racial relation between the mesocephalic Kurds and Phoenician-Armenian Iranians. The prevailing literature of the mesocephalic Kurds is a myth and among the mesocephalic Kurdish skulls photographed by *Chantre* there is at least one that closely resembles the Phoenician type. Besides, North Syria and Kurdistan are not so far apart and difference of language does not necessarily mean difference of race.—

4) *G. Elliot Smith* Human History, 1930.

5) *Gunther* Rassengeschichte des Hellenischen und Römischen Volkes, 1929.

frequency of the index with the Circassians coincides with the additional group in the Kurdish curves and makes it probable that the present Kurds contain a large admixture of this or of an other related subbrachycephalic Caucasian race. This may explain the controversies in literature concerning the l. br. index of the Kurds, whose original stock — as was rightly pointed out by CHANTRE and by VON LUSCHAN — has to be considered as a mesocephalic race. They usually have dark hair and brown eyes.

C 141
K 141
[142]
M 144

The Circassians (or Tacherkesses), however, belonging to the subbrachycephalic Caucasian race, frequently have fair hair and blue eyes, two features also more often found with my subbrachycephalic "Kurds".

Approaching with these data the anthropology of Persia, I may start by mentioning that the blood index of the Persians examined by PARR was 1.17. These Persians probably came for the greater part from North Persia. Similarly the majority of the 165 Persians whose indices I measured came from a region that lies north of the 34th parallel, i.e. north of Isphahan.

I 141
[142]
M 144

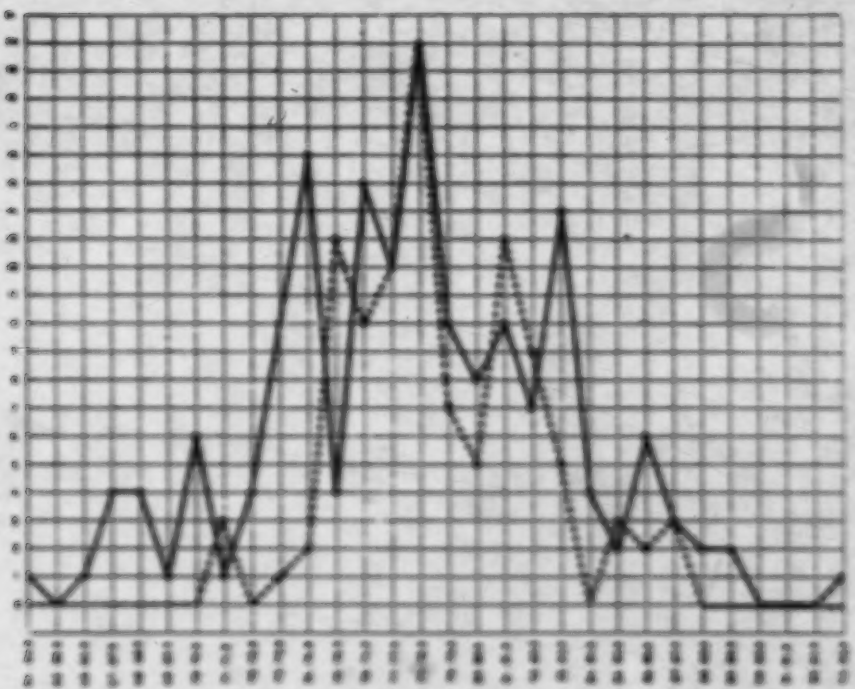

Fig. 40. Continuous curve: cephalic indices of 165 Persians from N. Persia (Sadly). Crossed curve: cephalic indices of 106 Kurds, measured by the author.

Of the 165 Persians collected in my domain, 9 males and 41 females

14: Ivanov B-6 (no date) 1926 MAI Iran MAI
Kurd MAI
Baluchi Art 2

K 731 164 This division[1] probably will not last long. The great famine and drought of 1916–1917 have greatly reduced the numbers of flocks, and the typhus and other epidemics have rendered many powerful tribes insignificant.

142 147 It is noticeable that a Khurasani Kurd differs in his physical structure from his kinsmen in the West, *i.e.* in the real Kurdistan, exactly as the Persian peasant of Khurasan differs from a western. The Khurasani Kurds are much taller and stronger, but their features are not so finely cut, and the facial angle is not so high as the one seen in the west. The Khurasani Kurds resemble Lurs more than the western Kurds in their physical type, although fair-haired individuals are much rarer amongst them.* They are a comparatively healthy race except in the vicinity of cities, where disease and opium smoking are frequent.

619 628 186 There is a great deal of unity between all these different tribes, and the feuds which are so common in Kurdistan proper apparently do not exist. Like all nomads, Kurds possess a greater national feeling than the settled Persians. There are apparently no great differences between the local idioms, and intercourse between tribes is very common; even intermarriage is very frequent.

197 191 The language of the Khurasani Kurds belongs to the so-called Northern or the real Kurdish family, and is connected with the dialect of the Mukris more than with any other known idiom. It has, however, several discrepancies from that original tongue. The Khurasani Kurdish is greatly influenced by the laws of the Khurasani Persian phonology. The vocabulary varies very much in different localities, and is either replete with Persian terms in the south, or with Turkish in the north. Many Kurdish families are bilingual, especially in the north, where they often speak better Turkish than Kurdish.

B 221 177 162 197 I 162 543 *Baluchis.*—This is another important tribe of Iranian origin living in Khurasan. They are nomads. Very rarely isolated families become settled, but in one or two generations they lose all connection with the Baluchis and become assimilated with the Persians. The Baluchis who extend their wanderings far to the north, live in the districts of Juwain, Nishapur, Turbiz, etc., and have already lost their original language. Further south their idiom resembles the original tongue, *i.e.* the Makrani dialect of Baluchi. Very little exact information about their language and folk-lore is available at present.

B 142 157 Physically Baluchis differ considerably from Persians and Kurds. They are usually much smaller, their features are not so regular, and their facial angle is often very sharp. They are an unsightly, lazy, apathetic people, although they possess much predatory spirit. Their seasonal [illegible] and predatory way of life.—[illegible]

K 142 302 * The impression concerning this may not be correct, because the adults dye their hair with henna and always keep the head covered. But it seems that in Kurdistan proper one sees more numerous fair-haired children than in Khurasan; in the West they may be mistaken for Europeans.